

The fruyte of redempcyon,



The contentes of this booke
appereth in the chapytres fo-
lowynge.

A prayer to moue the mynde of man to laude god.
Capitulum. primum.

Laude to the holy trinite for hymselfe / and for the
creacyon of heuen and erthe / of aungell and man / and
for his benefytes. Capitulum. ij.

Of the myserable laps of man / and of y^e mercy of god
shewed to hym / & of the incarnacyon of chryste. Ca. iij.

Of the vertue and holy lyfe of the virgyn Mary / by
the whiche she deserued to be the mother of chryst / and of
the natyvyte of our lord. Capitulum. iiij.

Of the dolorous Cytumcysyon of our lord Jesu.
Capitulum. v.

Of the oblacyon of the thre holy kynges to our lord
Jesu. Capitulum. vij.

Of the presentacyon of our lord Jesu in to the tem-
ple / and of the purgycacyon of our lady. Ca. vij.

Of the persecucion of Jesu / and of his fleynge in to
egypte / and of the holy Innocentes dayne of Herode.
Capitulum. viij.

Of the inuencyon of Jesu in y^e temple / and of his holy
hydde lyfe. Capitulum. ix.

Of the baptysm of our lord Jesu. Ca. x.

Of the fastynge of Jesu in deserte / and of his tempta-
cyons Capitulum. xi.

Of the predicacyon and hollome doctryne of our lord
Jesu / and of his glorious signes / examples / and good



maners / and of dyuers trybulacions of hym in this
worlde. **Capitulum. xii.**

COf the entrynge of our lord Iesu in to Iherusalem /
and of his last souper. **Capitulum. xiii.**

COf the prayer þ our lord made thys on the mount
of Olyuete. **Capitulum. xiiii.**

COf the capcyon of our lord Iesu / and of his byndynge /
and how he was presented before the Iudges / and of
his illusyons. **Capitulum. xv.**

COf the clamour of þ Jewes agaynst Iesu for to haue
hym crucyfyed / and of his expolyacyō and flagellacyon.
Capitulum. xvi.

COf the expolyacyon / illusyon / crownacyon / and perse-
cucyons of the herd of Iesu. **Capitulum. xvii.**

COf the wrongful condemnacyon of Iesu to the deth
of the crosse. **Capitulum. xviii.**

COf the berynge of the crosse to caluary / and of the crus-
cyfyng of Iesu. **Capitulum. xix.**

COf the blasphemies of the Jewes / and of the prayer
of Iesu on the crosse for his ennemyes. **Capitulum. xx.**

COf the mercy of Iesu shewed to the thefe hangynge
at his ryght syde. **Capitulum. xxi.**

COf the wordes of Iesu commendynge his mother to
saynt Iohn. **Capitulum. xxii.**

COf the thurst of Iesu / and of his bytter drynke.
Capitulum. xxiii.

COf the greate clamour of Iesu on the crosse / my god
my god why hast thou forsaken me. **Capitulum. xxiiii.**

COf the wordes of Iesu on the crosse / Consummatum
est. **Capitulum. xxv.**

COf the pyracyon of Iesu / and of the myracles befall-
ing. **A. ii.**

lynge in the tynre of his deeth. **Capitulum. xxvi.**

Of that the body of chryste henge thre houres on the crosse deed / and of the openyng of his syde / and of certayne byphtes therof. **Capitulum. xxvii.**

Of the takynge downe of the body of chryste from the crosse / and of his sepulture. **Capitulum. xxviii.**

Of the gloriouse resurreccyon of our lord Iesu / and of his apparicions. **Capitulum. xxix.**

Of the meruaylous ascencion of our lord Iesu. **Capitulum. xxx.**

Of the mystryon of the holy goost in the holy daye of Penthecost. **Capitulum. xxxi.**

Thus endeth the contentes of this boke.

Here foloweth prayers and full deuoute contemplacions with thankynges of all the benefytes gyven to mankynde / and specially in the werke of our redempcyon / of the incarnacyon and passyon of chryste / called the fruyte of redempcyon. And fyrst it putteth a prayer to moue the mynde of man to laude god. **Capitulum. i.**



Dorde my god I desyre to laude the / for I
 knowe my selfe to be made to laude þ. Open
 my mouth in thy laude þ I may synge Joye
 to thy name. Stere my hert in the / put away
 euery feduous thynge / infunde grace / kyndle
 loue / take awaye wyckednesse of thy seruauit / clense me
 from all vncleannesse of body & soule / that I may be foude
 worthy vnto the honour of thy name / & therto open my
 lippes. But the dygnyte of thy depe maieste who may
 prayse worthely / beholde all the vertues of heuens / and
 euery aungelyke potestate suffyseth not to laude / con-
 dyngly þ magnytude of thy hyghnesse. How moche lesse
 a frayle man spych and wormes meet fayleth in thy con-

A. iij.

Die
dñica.

dygne laude. And so dothe also every creature/ every creature/
 son/ every tonge/ and sermocynacyon / What now ther-
 fore/ I shall cease fro laude/ for I can not worthely lau-
 de the/ or elles therfore I shall cease and holde me styll/
 for I knowe my selfe vnclene & vn suffycient. Be it for-
 bode suche ingratitude y I sholde cease to laude the/ for
 every creature sholde laude the/ moost of all truly reaso-
 nable man/ to whome y hast gyuen so greate benefytes.

Laude to the holy Trynyte for hymselfe/ and for the
 creacyon of heuen and erth/ of aungell and man/ and for
 his benefytes.

Capitulum. ij.



O Blessed lorde god/ father/ so-
 ne/ and holy goost/ thre per-
 sones and one god/ my lorde/ my
 god/ my maker/ my redemptour/
 my nouryssher/ my defender/ my
 swetnesse/ my mercy/ my refuge/
 my strength/ my victorie/ my sa-
 uour/ my Joye/ and my glorie
 eternall/ I laude the/ I glorifye
 the/ I honour & worshippe the. O blessed trinite for that
 thou arte in thy selfe/ for thou arte the hyghest god/ from
 whome floweth all goodnesse/ thou arte gracious eter-
 nyte/ thou arte eternall felicitye/ thou arte the depnesse of
 felicitye/ thou arte onely god/ and there is none without
 the/ I laude & honour the. O blessed trinite that myght
 fully hast made of nought heuen & erth/ sonne and mone
 and all thynges that be in them/ and for it pleased the to
 make holy aungelles to laude and to vse the eternally/ &
 that they myght assyst to vs faithfully i this exile with

houeable counseyles and helpynge/and to declare thy
ineffable goodnesse thou madest all thyng for man/and
moze ouer thou made man w thy propre handes to thyn
owne ymage and symplytude onely for the/ & thou four
med in hym vnderstande/and noblysshed hym with
free wyll. I laude and glozifye the/ for that great gyfte
thou set hym in paradysse/flowre with delytes that he
myght haue hygh thynges in fruytyng/ in thynges
in gouernynge/and to possede all thynges to wor-
shyp the for euermoze. And thou made not these noble
creatures aungel & man for any necessyte that thou had
to them/ for truly al thyng was sufficient in the to thyn
eternall Joye & gloze/ but of the feruor of thy charyte
thou were moued to create them that suche creatures
shold be parte takers of thyn ineffable Joye and gloze.
I laude and honour the good lord for that it pleased y
amonge al thy blessed werkes to make me a reasonable
man/and hast gyuen me wysdome/ reason/ vnderstan-
dynge/ & free lyberte/ & hast fourmed me with all ryght
lymmes and fetures of body/and hast gyuen me many
blessed gyftes/ spyrytuall & tenipozall/ and also meate/
drynke/ cloth/ and al thynges necessary whiche many a
good creature that hath serued the better than I haue
done/ hath myssed/ and for that thou hast visite my hert
many tymes w many graces & spyrytuall monycyons
delyuerynge me ofte fro many perylles bothe of body &
of soule/ and fro sclaudres/ shames/ & rebukes of this
wozrde/ to the whiche for my synnes I myght haue fal
vnto/ & for that also that thou hast suffred me in al myn
iniquyte/ malyce/ and al myne horryble & abhomynable
synnes/ pacyently alway abydynge for my conuersyon
and amendement/ w han innumerable tymes y myght

haue sayneme & of ryght haue put me to eternall pay-
 nes and dampnacyon. I laude and glozify the lord god
 for all thy mercy whiche alwayes þ. hast shewed to syn-
 ners / pacyently abydyng for them / mercyfully callge
 them / benygneley receyuyng them / haboundauntly gy-
 uynge grace to them / and to suche famyllyarpte admyt-
 tyng them / as though they had neuer synned. O mercy
 full lord and pacyent god what shall I saye to the for all
 these benefytes / What laudes and thankynge shall I
 yelde to the / What and al my synnes were voyded fro me
 truly yet were not I worthy for þ. lest of thy benefytes
 and mercyes to gyue the condygne laude / but as a wrea-
 ched synner can in all my herte I laude the. I thanke
 the. I honour & worship the / and all honour & laude be
 yelde to the now and euermore. Amen. Vater noster.

Of the myserable laps of man / and of the
 mercy of god shewed to hym / and of the
 incarnacyon of chryste. Ca. iij.



I Laude and glozify the lord god for
 thy moost excellēt mercy & indycyble
 mysericorde / by the whiche þ. dyd spare mā
 from irreparable dampnacyon / trespasyng
 ge to the / beyng vnworthy to all thy benef-
 ytes / sendyng hym out fro the gladnesse
 of paradyse to do penaunce for his synnes
 And all be it he was worthy eternal dampnacyō for his
 transgressyon / & sholde not haue forgyuenesse / þ. dyd not
 shewe than the rygoure of Justyce / but the swetnesse of
 ineffable mercy / puttynge to hym the burden of dygne
 penaunce / and after longe tyme gpyng the oyle of

indulgence whiche greatly he desyred. I laude and
glozify the lord god creatour and redempour of man-
kynde for thy great charyte/ by þ whiche man meruayls
lously create/ moze meruaylously thou wolde hym
refourme/ & where as than we beyng thyne ennemys
and wycked deth had taken lordshyp ouer vs all. Thou
hast remembred the bowelles of thy mercy and thou
hast beholde from the hygh habytacyon of thy gloze
vnto this wepyng valey of mysery/ and hast seen
thafflyccyon of thy people to be great vpon the erth/ the
greuous burden of the chylde of Adam. Therfore thou
were touched with inforth with þ swetnesse of charite
and thou dyd put in thyselfe to thynke on vs with cog-
tacyons of peas & redempcyon/ for why whan that the
fulnesse of tyme was come/ thou came to bysyt vs thy-
nyng from aboue. And the desyres of prophetes by the
exhybycyon of incarnacyon taken thou dydest fultyll it
in apperyng god and man. Blessed be thou therfore O
holy father of heuen þ woldest not spare thyne onely be-
loued sone eternall god with the to sende hym downe to
this myserable worlde to take fleshe and blode of a vir-
gyn to redeme man. Blessed be thou o holy goost for that
thou gauest counseyle of the incarnacyon of the sone of
god/ and of the redempcyon of mankynde/ and wrought
test the mystery of the incarnacyon of þ sayd sone of god
in the body of a virgyn. Blessed be all the holy trinite in
whome was one counseyle/ one wyll/ one charite/ & one
operacyon in the hygh mystery of mannes redempcyon
all be it the seconde persone in deite onely toke our sayd
humanite on hym/ wherfore o swete sone of god blessed
be thou that of great pyte/ compassyon/ and of excellent
charite enclyned thy selfe so benygne to descende from

The fruyte.

B. j.

the throne of god / and from the herte of the father to this
 valey of mesery / for vs to be incarnate & to take fleshe
 and blode of the swete virgyn Mary / the holy goost ga-
 derynge togyder the clene and pure droppes of blode of
 her virgynall body / fourmyng therwith the precyous
 body of thyne humanite / fulfyllynge þe holy soule & bless-
 ed body of the sayd virgyn Mary superhaboundantly
 With incomparable gladnesse and exultacyon in the ty-
 me of thy holy and clene concepcon / & lykewyse in thy
 pure and chaste tempozall nativite. *Pater noster. Ave.*

Of the vertue and holy lyfe of the virgyn Mary / by
 the whiche she deserued to be the mother of god / and of
 the natypte of our lord. *Capitulum. iiii.*



*L. p. m. e.
 uelationay
 beate B. m.
 gite. ca. 7.
 R.*

O Blessed virgyn Mary / thou
 arte blessed / and euer be thou
 blessed / for that þe pleased god moost
 hyghly by moost holy and vertuous
 luyng / for anone at thy begynnyn-
 ge in thy tender aegge whan thou her-
 de saye & vnderstode that there was
 god / anone thou were full besy and
 ferefull in obseruacyon and keepynge
 of thy helth of thy soule / and whan þe
 herdest fully that þe same god was thy maker & Judge
 of all thy werkes / inwardly thou loued hym / & bradde
 greatly in thy mynde lest thou sholde offende hym in
 worde or dede / and after that whan thou herdest that he
 had gyuen lawe & preceptes to the people / and that he
 had shewed many meruayles to them / þe purposed sted-
 fastly in thy mynde to loue nothyng but hym / & than

all worldly thynges were wonderfull bytter to the/ and
 after this herynge that the same god wolde redeme the
 worlde/ and wolde be borne of a virgyn/ suche chastyte *Ibidem.*
 haddest thou to hym in thy herte/ & thou thoughtest no-
 thyng but god/ and thou wylled nothyng but god/ &
 as moche as thou myght thou withdrewest thy seife fro
 the presence and speche of thy parentes and frendes/ & *Ibidem.*
 thou gaue of thy goodes as moche as thou might to the
 poore and neddy people/ reseruyng of them full lytell to
 thyselfe to fynde the in scarcete meet/ drynke/ and cloth/
 nothyng pleased the but onely god/ thou wylled euer *Ibidem.*
 in thy herte to lyue to þe tyme of his natiuite/ yf it might
 so happen/ & myght be made an vnworthy handmayde
 to the mother of god. I laude and honour the/ O Mary
 virgyn of virgyns that hast not sene before/ & none lyke
 to the/ ne to haue any suche folowynge after the/ & fyrst
 of all in the worlde amonge women hast bowed/ & bowe
 of chastyte and offred thereby a glorious gyfte to god/
 whan thou had it of no creature by lernynge/ ne by wor-
 de ne by example/ thou were not taught to do so/ & thou
 so ornate and beautifyed with that vertue of chastyte
 and with all other vertues/ & pleased god moost hyghly *Ibidem.*
 gyfte example of good lyuynge to all other. And whan
 the tyme came in whiche after the consuetude virgyns
 were presented in to þe temple/ thou were there amonge
 them for þe obedyens of thy parentes/ thyngynge in thy
 selfe that nothyng was impossyble to god. And for as
 moche as he knewe that thou desyred nethyng ne wyl-
 led nothyng but onely hym/ he myght kepe the in vir-
 gynyte yf it pleased hym/ yf not his wyll to be fulfilled
 And herynge all thyng commaunded in þe temple/ obe-
 dyently fulfylling it/ thou retourned home agayne. And

after that holy virgyn thou bzenned more feruently and
fully in the swete loue of god than thou dyd before/and
dayly thou were inflamed with newe ardour & hyghe
Ibidem. desyres of loue/ & therfore good lady thou enlonged thy
selfe more than thou were wonte to do fro the company
of all people/ & were alone by thyselfe bothe day & nyght
dredynge greatly lest thy mouth sholde speke/ or eeres
sholde here any thyng agaynst the Wyll of thy god/ or þ
thyne eyen sholde se any delectable thyng. Thou were
dredfull also in kepyng sylvence lest thou sholde be styl
not spekyng suche wordes whiche thou sholde speke/ &
so swete virgyn thou were ofte troubled in mynde and
ferefull how thou sholde ordre thy wyttes and lyuyng
to the pleasure of god. And after whan by the aungelyke
salutacyon thou were plenarely instructe þ thou sholde
conceyue a sone in thy wombe by the operacyon of the
holy goost/ whose name sholde be Jesus/ and sholde be
called the sone of god/ than therwith thou had a moost
feruent desyre to be the mother of god/ but all be it thou
knewe thyselfe electe therto of god/ yet þ were not ther
fore in mynde exalted by elacyon/ but of the fulnesse of
profounde humylyte consentynge vnto that so hygh a
mystery/ thou brake out wordes of this maner mekely
sayenge. Lo here the handmayde of god/ befall it to me
aungell after thy worde. And this sayd forthwith goddes
sone was incarnate in thy virgynall body of the holy
goost. I laude and gloryfy the O good lady Mary clene
and pure virgyn that broughtest forth in to this worlde
by moost clene and chaste natiuite þ redemptour of the
worlde/ and shewed to the worlde his sauour of longe
tyme desyred in the worlde/ and in his byrth thou bare
hym without sorowe & synne/ in lykewyse as thou con-

ceptued hym in all clennes with suche exultacyō of soule
 and body / that for thaboundaunce of Joye and exulta- Al. g. reue-
lat. b. c. c. x.
 cyon thy holy fete felte not the grounde that they stode
 on. And Whan thy swete sone our lord Jesu Chryste
 byghthnesse of the faders glory was bozne / thou lapped
 hym in pooze clothes reclypyng hē in a racke / for there
 was none other place wherbyon to laye hym. And soo
 the kyng of glory wolde be bozne poozely / in a pooze
 place / and of a pooze virgyn / layde on hey bytwene two
 beestes for to byngge us to the eternal rychesse of heuen. Ibidem.
 And after his byrthe good lady whan thou behelde his
 pulcritude & beawte thy holy soule dystylled as a swete
 dewe for Joye / thyngunge thyselfe unworthy to haue Al. vi. reue-
la. ca. pmo.
 suche a sone / for sothely he was so fayre and delectable
 that who so euer behelde hym / he was confortd of ony
 sorowe that was in herte. Therfore many of the Jewes Ibidem.
 sayd. Go we to se the sone of Mary that we may fynde
 therby consolacyon. And all be it they knewe not that he
 was the sone of god / yet they receyued by the syght of
 hym greate & meruaylous consolacyon. And good lady Al. g. reue-
la. ca. x. D
 whan thou behelde & consydered the places in his fayre
 handes and pety fete where the sharpe nayles holde
 perce thzugh / as thou had herde by holy prophetes / thy
 blessed eyen were replete with teeres of wepyng / & thy
 virgynall herte was as clouen asonder for sorowe. And
 whan thy lytell swete sone beheldethy eyen full of we-
 pyng / he was sorowfull as unto the deth for the. And
 whan thou consydered þ myght of his deite / thou were
 than confortd / knowyng well þ thy sone wolde haue
 it so / and that it was expedyent. And than thou cōfour- Ibidem.
 med all thy Wyll to his Wyll / and so euer good lady thy
 Joye was myrte with sorowe. Blessed be thou virgyn

Mary mother of god for that thou nourysshed thy swete
sone our lord with þy swete heuenly fode of thy pappes
bathynge hym / byndynge hym in swadles / embracynge
hym thy lytel swete floure in thynne armes and virginal
bosom / impressynge oftentymes to his fayre mouthe
swete kysses of thy delycate mouthe. And whan þy dyd
se hym sufferynge the greuaunce of a yonge chyld and
wepyng / thou loosed his bandes layenge thy fayre han
des & holy armes ouer his crybbe / playenge with hym
smyllynge on hym / spekyng fayre wordes to hym / and
castynge the fayre lokes of thy virgynall eyen on hym.
Water noster. Ave maria.

Of þy dolorous circumcision of our lord Jesu. Ca. v.



Thankynges I yelde to the
lord Jesu Chryste for that it
pleased the obeyenge to þy lawes the
viij. daye to be circumcised and anone
in thy tender infancy to be byt in thy
tender fleshe with a knyfe of stone
and than to begyn to shedde thynne in
nocent blode for vs / & to be ensigned
with the swete name Jesus named
fro the begynnynge by the mouth of
god / and shewed by the aungell / whiche by interpreta
cyon is to save a saupour / & after the effecte of the same
name þy decreued to save vs thy people peculper from
our synnes. And from thens forth thou neuer leste to
werke our helthe. Swete Jesu I beseeche the for the
greuous payne that þy suffered than in thy tender fleshe
and for thy bytter wepyng to circūcyle me from euery
spotte of synne / and graunt me suche grace that in a

seria
secūda.

Oratio.

moost swete memozy of loue thy holy name Iesus may
be imprinted in my herte. Vater noster. Ave maria.

Of the oblacyon of the thre holy kynges vnto
our lord Iesu. Capitulum. vij.



Laud and honoure be to the
lord Iesu that so desyrably
woldest be sought of thre kynges / &
so to be founde of them by ledynge of
a sterre / and of them humbly to be
honoured / whan moost deuoutly they
offred to the thre precyous gyftes /
golde / encens / and myrr / haupnge
in them dyuine mysteryes. The gol-
de signifieng thy regall power. The
encens thy dyuine maieste. And the myrr / of thy man-
hode the mortalyte. Benygne Iesu I praye y to sende *Oratio.*
me grace spyrytually to offre these gyftes to the. The
pure golde of perfyte loue. The swete encens of deuoute
prayer. And the cleue myrr of mortyfycacyon of my
frayle fleshe. Vater noster. Ave maria.



Of the presentacyon of our
lord in to the temple / and of
the puryfycacyon of our lady.
Capitulum. vij.

Thankynges I yelde to
the lord Iesu Chryste
that in euey thyng woldest
submytte thyselfe vnto the in-
stytycyons of the lawe / and

Leuitl. xii.

Barnard.

Oratio.

in þ armeg of thy mother mekely Wolde be borne With
oblacions of poozemen. And so thou lorde of the tem-
ple Woldest be presented in to the temple/and vnder the
substaunce of our frayle fleshe offred thyselfe to god the
father a holsonie sacryfyc for vs / and madest the se-
cretenesse of thy godhede to be shewed by the olde man
Symeon/ by inspiracyon of the holy goost dwellynge
in hym. I gloryfye the clene byrgyn Mary that in lyke
Wyle Woldest humbly submytte thyselfe to the lawe of
purifycacyon whan thou were nothēge bounde therto
for onely vnto this lawe all the women were bounde
that conceived a chyld by the sede of man. But thou
O clene byrgyn conceived not thy blessed sone by the
sede of man/ but by inspyracyon of the holy goost. And
so good lady thou were all clene/ chaste & bryght/ wher-
fore thou had no maner necessitye of purifycacyon/ but
of prouonde humylyte. O clene byrgyn thou Wolde be
in this worlde amonge women by purifycacyon as one
of them And soo was thy swete sone amonge chyldren
by circūcysyon as one of them. Than sythen þ meke la-
dy Woldest be purifyed that haddest no nede of purify-
cacyon/ how moche cause than haue we greate synners
to be purifyed and clenfed that be soo defyled and can-
kered With synne. Therfore make vs good lady so to be
purifyed and clenfed here in this worlde from euery
spotte of synne/ that after this lyfe in all clennessē we
may appere before the glorpyous face of thy blessed sone.
Amen. Pater noster. Aue maria.

¶ Of the persecucion of Iesu/ and of his fleynge into
Egypte/ and of the holy Innocentes dayne of Herode.
Capitulum. viii.



Unthankynges I pelde to the lord
 of Iesu Chryste / sappyence of
 the father / & vertue of the hyghe god
 that woldest to perspytly take all our
 infymytes / debplyttes / & offences
 on the / exceptyng ygnorance and
 synne / so that thou woldest see deith &
 a mortall man fro place to place / for
 Herode gylefully sought the & founde
 the not / wherfore he commaunded to
 sle all the children in berthleem from two yere aye / and
 within that he myght see the amonge them. But thou
 the hope of pylgrymes wente in to egypte / & there thou
 dwelled in exyle vnto the deith of Herode / and dyd suf-
 fre there great penury and pouerte / for they that shoulde
 be thyne / wolde not receyue the / but anon at thy begyn-
 nyng despyled the. And after the deith of Herode thou
 were called agayne from Egypte in to Nazareth. And
 whan thou were thyder brought / thou were humbly
 subiecte to thy parentes. *Pater noster. Ave maria.*



The fruyte.

Of the inuencyon of Iesu
 in the temple / and of his ho-
 ly hydde lyfe. *Capitulum. ix.*

I Laude and honoure þ
 Iesu Chryste þ beyng
 in aye but .xii. yeres þ late
 in the temple in the myddes
 of doctours askyng and he-
 ryng them / & thou taught
 them so moche þ more whan

C. j.

thou asked them questyons prudently. And there thou
 raddest thyne owne prophesy in ysay. And thou blessed
 sone of god began to growe in aeye & wysdome as god
 and man. And. xxxiii. yeris thou were as a seruaunt so
 suffrynge for our helthe and thou were conuersaunt as
 amonge men mekely / Justly / sobzely / and pacyently / to
 geue vs example of lyuynge. I praye the good Iesu
 for al þ vertues in whiche thou ladde thy lyfe that thou
 wylte graunt me thabouidaunce of thy grace / wherby
 I may profyte in dayly encreasynge of all vertues / to þ
 laude & glozre of thy name. Amen. Vater noster. Ave.

Datto.

Of the baptym of our lord Iesu. Capitulum. r.



Thankynges I yelde
 vnto the lord Iesu
 Chryst for that thou woldest be
 baptised of thy holy seruaunt
 saynt Iohn / whan than for
 thy mekenesse the father te-
 styfied that thou were his
 onely consubstanciall sone
 by his voyce sayenge. Here
 is my welbeloued sone / in
 whome I am well pleased.

The holy goost also apperynge on the in lykenesse of a
 doure. And this thou toke not for thyselfe but for vs / to
 halowe therby our baptym / and to make it a holson
 sacrament of saluacyon for vs. Lorde Iesu I thanke
 the for my baptym wherby I am made a crysten man /
 and for that it pleased the I holde be bozne of crysten
 parentes / and in the tyme of grace / and for that I am

Datto.

instructe in the true sayth of thy chyrche / and where as
many tymes I haue despyled my bapty[m] by synne and
wyckednesse / good Iesu I praye þ to cleane me agayne
by the sacrament of true penaunce / so that after this
mortall lyfe I may appere before thy gloruous face in
the same cleanness that I was in / in the tyme of my
bapty[m]. Vater noster. Ave maria.

**Of the fastynge of Iesu in deserte
and of his temptacyons.**

Capitulum.



Thankynges I yelde to
the lord Iesu Chyrste
that anone after thy bapty[m]
were ledde in to deserte there las
hourynge in bytternesse of absty
nence / in hunger / in thurst / in
colde / & hete / and suffred there
also many other insymptes of
man / and there þ dyd wake by
nyght in prayer / and thou that
arte the fode of aungel and man

dyd hunger and thurst / after that thou had fasted .xl.
dayes and .xl. nyghtes / and suffred the sende to tempte
the. O good Iesu I beseeche the for all thy holy prayers
whiche thou prayed the sayd .xl. dayes and .xl. nyghtes
and for all orysons whiche at all tymes thou prayed for
us in the syght of god thy father / and for thy holy & per
fyte cogytacyons / wordes / & holy dedes / send me grace
to vse abstinence and bigylles / and make me holy and
perfyte in al cogytacyons / wordes & dedes / to the laude

C.ij.

and gloze of thy name. Pater noster. Aue maria.

Of the predicacyon and holysome doctryne of our lord
de Iesu and of his glayous sygnes / examples / and
good maners / and of dyuers trybulacyons of hym in
this worlde. **Capitulum. xij.**

In laude and glozify the lord Iesu Chryste for all
the holy werkes that thou wrought from y daye
of thy holy baptysm vnto thy passyon / for in that tyme
thou gadred the couent of thy dyscyples / and amonge
them thou chace. xij. apostles / that by them thou might
subdue to the / the proude and hygh of this worlde. And
in those dayes thou opened the bosom of thy pyte and
mercy to al them that came to the / & thou preched opens
ly to all men remyssyon of synnes / and entrynge of the
kyngdome of heuen. And ofte thou were fatygate and
wery of Journeys and of colde / and somtyme of feruor
of hete / and in all this thou suffred many persecucyons
and sciaunders of the progeny of them that thou were
borne of / for in theyr wordes they sayd agaynst the / and
marked wrongfully thy dedes / layenge wayte on the
by daye and nyght / coueytynge contynually thy deth /
resystynge the / and dyshonestynge y by wordes / dedes
and blasphemies sayenge / this man is not of god / but a
synner / & hath a fende in hym / he maddeth in belzabub
pryncce of fendes / he casteth out deuylles / he begyleth
the people / he is a gloton / a drynker of wyne / and the
frende of publycanes. These and many other blasphe
mes they sayd of the / and oftentimes they wolde haue
stoned the / and all this thou suffred pacyently / and be
had thyselfe befoze them as a man not herynge / and as

haupnge no redargucyons ne cōtrauerces in his mouth
 And for as moche as they were harde of herte & mouth
 full of byleue / thou confermed thy wordes with tokens
 folowynge. In weddynges thou tourned water in to
 wyne. Of fyue loues and two fylshes thou fedde fyue
 thousande men. Thou walked vpon the see. Before thy
 dyscyples Peter James and John thou were transy-
 gured. Thou gauest syght to blynde men. Thou made
 the dombe to speke / the deafe to here / the creples to goo.
 Thou cured lunatykes. Thou delyuered possessed of
 fendes. Thou reysed deed men. Thou clensted lepers.
 Thou delyuered a woman taken in aduoutry from con-
 dempnacyon of deth. Thou clensted Mary magdeleyn
 from synne. Thou heled the woman from the fluxe of
 blode. Thou gladded the woman askynge helth for her
 daughter. The woman that was incuruate and croked
 xliij. yeres / thou reysed vpryght. Whan thou were we-
 ry of thy Journey syttinge and restinge on the Welles
 syde to the woman talkynge with the / thou gauest her
 knowlege of the and of herselfe. And in thy predicacyon



thou stered the herte of a wo-
 man with thaboundaunce of
 thy grace / that she cryed in
 the myddes of þ people and
 sayd. Blessed be the wombe
 that bare the / & the pappes
 that gaue the souke. Mat. ii.

Of the entrynge of our
 lord Iesu in to Iherusa-
 lem / and of his last souper.
 Capitulum.

xiiij.

C. iij.

Feria
tertia.

Blessed be thou lord Iesu Chyriste for the moost
holy teares of wepyng whiche thou wept at the
monument of Lazar and vpon the cye of Iherusalem
and for al the wepynges that euer thou wepte. And for
thy humble & meke entrynge in to Iherusalem whan
thou sate on an ass before fyue dayes of Ester for thou
came as a pascall lambe to be offred the syxte daye for
our synnes whan the hebrewe people mette with the
with floutes and palmes cryenge and sayenge. Blessed
be he that cometh in the name of the lord. And not
longe after the nyghte before thy passyon thou made
thy laste souper with thy dyscyples / sayenge to them
these wordes. One desyre is whiche effectually I haue
desyred to eate this pascal souper w you / that is playn-
ly to saye. I haue feruently desyred to gyue you myne
owne body and blode / and to fede you therewith before
I suffre deth for you. And after thou had eaten the pas-
calle lambe with them thou dydest ryle fro the table and
puttest of thy garnient fastnyng a linnen cloth aboute
the / and full humbly thou enclyned thy selfe walschyng
thy dyscyples feete / and dryenge them with a cloth. And
this done thou put on thy besture agayne / and syttinge
downe & stoncs at the table thou sayd / knowe ye what
I haue done to you. I lord and mayster haue gyuen
example to you / y in lyke wyse as I haue done / so you
to do the same. And amonge all other wordes that thou
spake thou were troubled in spyyte / and protestyng
tyou sayd. Truly I saye to you that one of you shall be-
traye me. And heryng this they began to be full sorry /
and all they one after other sayd to the. Lord whether
I am he. And thou sayd to them / he that putteth his
hande w me in the dysche / he it is that shall betraye me.

And the souper ended thou made a terminacyon of the
olde testament begynnynge the newe / Whan than with
thy holy handes thou dyd cōsecrate thy precyous body
and blode in fourme of bredd and wyne / fedyng the
discyples therewith / gpyng the auctorite / & by them
to all preestes to the worldes ende to do the same / Whan
thou sayd these wordes. Do ye this into my cōmemora
cyon. O what excellent loue shewed thou vnto vs good
Jesu in that tyme / Whan not onely thou woldest dye for
vs / but also woldest fede vs dayly with thy precyous
body & blode / that we sholde not hungre ne thurst for
euermore. And for that we synne dayly agaynst god /
and thou myght dye but ones for vs / therfore in this
worthy sacrament I wolde dayly be offred by the han
des of the prest to god thy father for our cotrydan syn
nes. And for as moche as we be in dayly conflycte of bas
tyle with our cruell enemy the fende / thou ordeyned
suche prouysyon for vs that the percepcyon of this wor
thy sacrament sholde be as a toure of strengthe for vs
agaynst his cruell malyce. And for that we sholde haue
sure truste to obteyne the kyngdome of heuen / thou hast
gyuen vs the sacrament of thy precyous body to be a
pledge or a wedde to vs of eternall glozy / and to lede vs
the waye to thy glouyous kyngdome. *Oratio:*
Benygne Jesu
I praye the to gyue me grace soo worthily to receyue
thy precyous body befoze my deth / wherby I may at
tayne the kyngdome of heuen / for saythfully I truste
so on thy great mercy that thou wylte not excludet hem
from thy heuenly kyngdome / vnto whome it pleaseth
the to be knytte vnto / by connercyon of this honourable
sacrament. Water noster. Ave maria.

Of the prayer our lord made thynges
on the mount of Oluyete.
Capitulum. lxxxij.



Thankynges be to y lord
Jesu Chryster that after
thou had wrought the foresayd
mysteryes of consuetude thou
wente than to the mount of Oly-
uete / where before thy passyon
thzies thou made thy prayer to
thy father of heuen / in whiche
moost deuoute prayer thou suf-
fered in thy selfe a great cōflicte
by reason of two loues y were
in the / one was by meanes of the loue whiche naturally
thou had to thy humanyte / and in the other parte by
reason of the feruent and charytable loue whiche thou
had to mannes soule / whā by knowlege of thy godhede
thou called vnto thy holy mynde al the horryble passyon
that thou sholde suffre for man in thy tender byrgynall
body / wherfore suche drede was in the by reason of
naturall loue whiche thou had to thyselfe / that thou
prayed to thy father sayenge . Father yf it be possyble
make and cause the chalyce of this bytter passyon to
be taken fro me . But yet the feruor of the excellent loue
whiche thou had to y redempcyon & saluacyon of man-
nes soule exceded ferre thy fyrst naturall loue / and in su-
che maner ouercame it and depressed it / that in conclu-
dyng thy prayer thou sayd . Father not my wyl in this
petcyon / but thyn be fulfilled & done . And after thou
had prayed thus thre tymes / the dolorous passyon that

thou sholde suffre was so freschely wth bytternesse prynted
 in thy holy mynde / that for anguysshe of naturall
 drede thou were cast in to suche an agony / that for the
 purete of thy complexyon thou swette blode and water
 so that the pure droppes of blode fell vnto the grounde.
 And than an aungell sent from thy father appered con-
 fortyng the. And notwithstandinge all this in shewyng
 that thou loued mannes soule better than thyne owne
 lyfe / thou leste not to suffre bytter passyon & cruell deth
 for vs. O good Iesu for thy holy prayer / bytter agony *Oratio*
 and excellent loue whiche thou shewed to vs / sende me
 grace to be deuoute to the in holy prayers / and hertely
 to loue the agayne for the swete loue thou hast shewed
 to me. Vater noster. Ave maria.

Of the capcyon of our lord Iesu / and of his bynd-
 dyng / and how he was presented before the Iudges /
 and of his illusyons. Capitulum. xv.



Laude and gloryfye the
 lord Iesu Chryste that
 after thou were comforted of
 the aungell / voluntarily thou
 went to the place where thou
 knewe to mete with thy tray-
 tour Judas / and after that
 he had betrayed the with a
 kysse / all thy frendes slepyng
 from the / thyne ennemyes vio-
 lently set hold on þ / byndyng thy handes behynde þ /
 that came to lose the bande of our captuyte / & thou full
The fruyte.
D. i.

meekely saydest to þ company/as to a thefe ye come with
knives & staves to take me/Whā dayly I was teachyn-
ge in the temple/& ye dyd not holde me/but now this is
your houre & power of derknesse. And the wycked per-
sones caried the moost mekelambe as a thefe or a gyl-
ty man fast bounde & presented the fyrst to Anna /and
thou moost wysest was there examined of thy doctryne
and of thy dyscyples/as though thou had ben moost vn-
wyse. And þ answered/that I spake was openly sayd/
therfore aske them þ herde me what my wordes were.
And thou lord of all thynges were sore stryken by þ han-
des of one that stode besyde sayenge/Why gyuest thou
suche answer to þ bysshop. And thou answered agayne
meekely/yt I speke cuyl take wytnesse of cuyl / & yt I
sayd well why smyttest me. Than Annas sente the fast
bounde to Cayphas/before whome they made the lord
of heuen to stande/to whome thousande thousandes of
aungelles assysteth in heuen beholdynge & laudyng the.
And there thyne ennemyes sought & sayd agaynst þ ma-
ny fals restrymonyes. And þ þ arte þ hygh trewth sayd
no worde/but suffred al thynges equally/& stode there in
great pacyence & charyte. God before men/the creatour
before the creature. And whan thou were asked & adius-
red/humbly þ confessed to be the sone of god. And they
sayd that thou spake blasphemies/and that thou were
worthy deth/& they smote the cruelly on the face and on
the necke with theyr handes/& behad themselfe full ma-
lacyously agaynst the after theyr owne wyll / not onely
despyllynge the/the sone of god/but they forgate in the
all compassyon of humanyte/& they began to spytte in
thy ampyable face/in þ whiche aungelles despyeth to be-
holde/& they defyled þ the moost beauteous in fourme

and shap before all þ chyliden of men w the sylth of re-
chynge & spytynge of theyr lothsome mouthes/ & in
deryspon they hyd thy moost bryght eyen þ illumyneth
heuen & erth/ & they strake the full scoznesfully sayenge.
Prophecy now and tell who he is that smyteth the. And
many other blasphemies they put to the/ & these wycked
men without ony mercy sought meanes to see the/ not
sparynge to smyte the on the face/ & thus they vexed the
al the nyght w iniuries/ despylynge & passyngs. And
erly in the spyng of the day the prynces & senyors of
prestres came togyder takge couseyll how they myght
destroie the by moost shamefull deth/ & they had the be-
fore them/ askynge whether thou were þ sone of god/ &
that thou shoulde shewe it openly. And thou answered
confermyng that thou were the sone of god. And they
sayd/ What other witnes shal we desyre/ we haue herde
it sayd of his owne mouth. Than all the multytude rose
vp and ledde the forth fast bounde & presented the to Pi-
late the Judge/ accusynge & sayenge that thou were a
subuerter and deceyuer of the people/ techynge ouer all
Jury vnto that cyte. Pilate herynge this caused the to
be ledde to Herode/ and thou wente thyder full mekely
& pacyently in the wayes of our helth. And whan thou
were presented before Herode thyne ennemys stode co-
stauntly accusynge the. And Herode asked þ many que-
stions/ trustynge to haue seen some token or myracle of
the. But thou good Jesu gauest none answer/ & wol-
de shewe noo token/ but the sygne and token of humy-
lyte and pacyence. And they mocked thy goodly prouy-
dence/ trowynge thy pacyence and humylyte to be fa-
tuyte and ygnoraunce. Therefore Herode with all his
despyled the/ and in mockage they put on the a whyte

Oratio.

vesture in tokenynge of fatuite/and so With vnhoneste
vnreruerently Herode sente the to Pylate agayne. And
that daye bycause of the Pylate and Herode were made
frendes that befoze tyme loued not other. And by the
Waye as thou wente Jesu myne onely hope from one
Wycked man to an other thou were illuded and weryed
With soze percucyons and strokes. O ke Jesu I be-
seche þ for al these irryspons and veracyons that thyne
ennemyes dyd to þ/Defende me from all myn enemyes
bodily and goostly/and sende me pacyence in all trybu-
lacyons and aduersytees. Amen. Vater noster. Ave.

Of the clamour of the Jewes agaynst Jesu to haue
hym crucyfyed/and of his expolycyon & flagellacyon.
Capitulum. xvi.

feria
uarta.

INorde Jesu Chyyst sone of the euer lyuynge god
I laude and gloryfy the for all þ iniuries thou
suffred Whan thyne enemyes brought þ in to the pre-
tozy befoze Pylate/and they wolde not entre in/but Pyl-
late wente out to them & sayd/what accusacyon bynge
you a peny this man. And all they cryed/yl he were not
a malefactor/We wolde not bynge hym to the. Than
Pylate went agayne in to the pretozy and called the to
hym & sayd. Thou arte the kyng of Jewes. And thou
answered agayne/thou hast sayd so. Than Pylate sayd
to the/thy people and bysshoppes hath brought þ to me
What hast thou done. Thou answered/my kyngdom is
not of this worlde/yl my kyngdome were of this world
my mynystres truly wolde make defence that I sholde
not be yolden to the Jewes. Pylate sayd/therfore than
thou arte a kyng. And þ answered mekely/thou sayst

that I am a kynge/thereto truly I am borne/ & for that
 I came in to the worlde that I myght bere witnesse of
 trouth/ & euery man that is of trouth hereth my worde
 And Pylate Wente out agayne to the Jewes & sayd. I
 fynde no cause of deth in this man/therfore I Wyll cha
 styse hym & let hym go. There is a consuetude amonge
 you that I shall delyuer you a prysoner at Ester/Wyll
 ye that I delyuer to you the kynge of Jewes. They an
 swered nay not hym/but Barabam. Than Pylate toke
 the and made the personally to put of thy clothes / and ^{Al. r. reuela.}
 thou stode naked and bare suffrynge the erubescensy of ^{ca. 7. E.}
 nakednesse in the ptesence of thy mother as thou were
 borne of her body/ & before thyne irrysours & ennemyes
 all thy frendes fleyng from the. And personally thou
 put thy handes aboute y pyller / & thyne ennemyes boi
 de the fast/and the cursed tyrantes layde vpon thy fay
 re body tender & clene from euery spotte of synne/some
 With Whyppes and some With roddees/and the skynne
 Was so tender & fayre/so that With the leest stroke that
 they coude laye on thy body the purpze blode appered
 fresshely in syght vpon the fayre beautefull skynne/ & at ^{Al. r. reue-}
 the fyrst stroke thy sorowfull mother that stode by y fell ^{la. bte Wyl-}
 to the grounde as deed/and takynge spyryte agayne she ^{gitte. ca. 7.}
 behelde all thy body beaten & scourged that the stremes
 of blode ranne downe on euery syde/the bare bones ap
 perynge of thy sydes. And this was moost bytter of all
 Whan they drew the knotty scourges/they rent awaye
 the fleshe Withall. And than good Iesu thou stode all ^{Ibidem.}
 tremblyng & quakyng for anguysh & payne all blo
 dy and tozne/so that fro the sole of the fote to the toppe
 of the heed in the was no hole place Where thou myght
 suffre any moze betynge. Than one moued in spyryte ^{Ibidem.}

Ibice. H.

Whether they wolde see the not Judged to dethe. And
than when thou werelosed from the pyller thy blessed
mother behelde the place where as thou stode and she
sawe it replete with thy blode and she folowynge the
knewe where thou had gone by the tokens and steppes
of blode for the grounde where thou had gone appered
insuded with thy blode. And all this swete Jesu thou
suffred takynge on the all the wrathe whiche we deser-
ued for our synnes. O good Jesu for the bytternesse
of thy scourgyng with the whiche y tender membes
of thy body were torne. And for the greute sorowe that
entred thughe thy body when thou were taken from
the pyller and clothed agayne in thyne owne clothes / &
for thy dredes / angurshes / effusyon of blode / and for
all the pynntes of woundes whiche thou toke in thy byt-
ter scourgyng and for the hony swete memozy of thy
blessed passyon I beseeche the to gyue me grace perseues
rauntly to bere it in the cogytacyons of my herte / & that
thou wylte ouerspynge the interyour partes of my her-
te with thy precyous blode to the laude and glozy of thy
name. Amen. Vater noster. Ave maria.

Of the expolyacyon / illusyon / crownacyon / and per-
secucyons of the heed of Jesu. Capitulum. xviij.

Thankynge I yelde vnto the lorde Jesu Chryst
that the thyrde houre of the daye were spoyled
of thy clothes by the mynystres of pylate and before al
the company of thyne ennemyes they clothed y kynge
of glozy with an olde purpze clothe / that fro the begyn-
nyng were circumdate with glozy & honour and set-
tyng the vpon a stole they put a buystous garlande of

Sharpe thornes on thy heed/Whiche With theyr staues
 they had wyrted/smytynge and pressynge it downe
 as cruelly as they myght without ony mercy/soo that
 the blode stremed downe pyteously from thy diuine
 heed ouer thy face and necke/that therewith thyne eyes
 were blynded/thyne eres/nose/and thy mouth repleted
 With thy blode/and all dysfigured/and they gaue the
 a rede in thy ryght hande for a regall sepre/Whiche
 arte kynge of kynges and lord of lordes/and knelynge
 before the they illuded the sayenge/all haile kynge of
 Jewes/and they smote y With greate strokes that arte
 lord of vertue/to Whome sonne/mone/and euery ce-
 lestyal ordre dooth seruyce/they spette in thyne ampa-
 ble face/of Whose pulcrynude and beaute the sonne and
 the mone meruayleth/and they toke the rede from thy
 hande Whiche was great and harde and smote the ther-
 With on the heed.O good Jesu for this thorny crowne
 Whiche With many pñctures wounded thy blessed heed
 and for thy myserable bysage Whiche was dysfigured
 reed and wayful by smytynge and wepynges/blacke
 and blewe With plages/suffused With blode/and fyled
 by spytynge/graunte my soule so ampyable a face that
 thy clere open may delyte to se her. Vater noster. Ave.

Of the Wrongful condempnacyon of Jesu to the deth
 of the crosse. Capitulum. xviij.

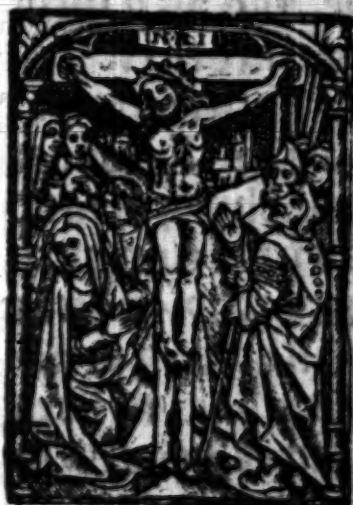


Thankynges I yelde to the lord Jesu Chryst
 for the holy and deuoute steppes that thou
 wente/goyng fro the pñctory berynge the
 crowne of thornes/ & the purple bestymment/
 Whan Pilate presented y to thyne ennemyes

sayenge. Beholde man/as though he sayd/ys this man
hath offended þ lawe/spare hym now for as moche as
ye se hym deiectione/miserable & reuful to beholde. And
they behelde the With terryble eyen and cryed. Crucify
hym. Crucify hym. And Pilate sayd/I fynde no cause
in hym/therfore take ye hym & crucify hym. Than they
cryed/We haue a lawe/& after the lawe he must dye/for
he nameth hymselfe the sone of god. Than Pilate en-
tered in to the pzetory & called the to hym & sayd. From
Whens arte thou. And thou sayence þ procedest fro the
mouth of the hygh god answered no worde/for þ were
so meke in al thy inuyses/þ the Judge of iniquyte mer-
uayled therof. And Whan he sayd to the þ he had power
to crucify the & also to delyuer þ. Thou answered mekes-
ly/thou sholde not haue power in me/but ys it were gy-
uen the from aboue. Than Pilate wente out & sayd to
the Jewes/beholde your kynge. They denyed & forsoke
the to be theyr kynge/sayenge. We haue noo kynge but
Cesar. Truly Jesu I knowlege the this day to be my
god & my lord/& playnly I Joye in the/that we haue
the to be our aduocate & bysshop that knowest well how
to haue compassyon of our intymytes/& I praye the
that thou wylte knowlege me this day before þ face of
thy father/& say this to my soule. I am thyne onely
helth. O myne onely solace þ people cryed horrybly a-
gayne on þ to the Judge sayeng/ys þ let hym passe so/þ
arte not Cesars frende/Thā Pilate knoweg þ for enuy
they had brought þ to hym/but yet wyllyge to satysfy
the people he wasshed his hādes & sayd. I am innocent
from þ blode of this man ye may it se. And all þ people
cryed & sayd. The vengeance of his blode must fall on
vs & on our chylde. Thā he delyuered to the Carabā &

Judged the innocent sone of god to deth. O good Iesu
for this terryble sentence of thy dampnacyn/ & for the
greate humylyte/ pacyence/ & softnesse whiche þe shewed
vs in all thy trybulacyons & anguysshes whiche þe suf-
fred goþge in & out fro Judge to Judge/ make me humy-
ble & peasyble in all my werkes. Amen. Pater nř. Ave.

Of the berynge of the crosse to caluary/ & of the cru-
cyfenge of Iesu. Capitulum. xix.



Thankynges I yelde to þe lord
Iesu Chryst þe syxt houre
of the day puttest of the purple besty-
ment/ where than the cursed tyranni-
tes fyrst plucked it of from thy ten-
der body sore wounded whan it was
cleuen fast with dyre blode to thy bo-
dy/ wherwith they drew the skynne
and the fleshe/ with the whiche thy
body was all to rent/ rased & torne/ &
stremed agayne treshely with blode. And than they clos-
thed the eysones in thyne owne vesture ful pgnomynys-
ously/ & thou were ledde bytwene two theues berynge
thyne owne crosse greate & heuy on thy sholdres thzugh
the cyte towarde caluary w great wondrynge of people/
some lamentynge & waylynge for the/ some illudynge
and scornynge the/ & some smytynge the with sore stro-
kes/ sayenge. Go forth these/ go forth traytour/ go forth
fals deceyuer & begyler of people. And al be it thy sorow
full mother for multytude of people coude not se who
smote the/ yet she myght here clerely the sowne of þe vio-
lent percusions & strokes that they layde on the/ & than
thou were so saynt of body and so feble by meanes of so

The fruyte.

E. j.

Al. pmo res
ucla. ca. 7.
H.

great passions & effusions of blode / that thou fel done
 to the ground with the heuy crosse on thy backe / & than
 they compelled an other man to bere thy crosse to calua-
 ry / and this they dyd for no compassyon of the / but for
 fere leest thou sholde haue dyed without greater turme-
 tes. And the good woman Veronika brought to the a
 fayre sudary whiche thou set to thy bysage / wherin þ
 prynted a pyteous pycture & a dolorous memorypall of
 thy passion to be depely prynted in the hertes of thy lo-
 uynge pooze seruauntes in this worlde. And as þ went
 in these paynful trybulacions / thou tourned thyselfe to
 the women þ folowed lamentynge the / with swete wor-
 des confortynge them / and desyred that they sholde not
 wepe on the / but on themselves & on theyr chyldren. And
 whan þ came to the place of paynes / all þ instrumentes
 for thy crucifyenge were ordeyned there redy / whiche
 thy mother behelde with moost sorowful herte / & perso-
 nally there þ put of thy clothes / the wycked mynystris
 layenge amonge themselves. These bestures be ours / he
 may no more haue them for þ he is cōdemned to deth.
 And thou Jesu standynge there naked & bare as thou
 were bozne / one rennyng brought to the a couerynge /
 wherof inwardly thou Joyed / & fastenynge it aboute
 thy myddes mekely þ layest downe on the crosse / spre-
 dyng out thyne armes and layenge forth thy legges in
 length / thou offred there thy precyous wounded body on
 the harde crosse in sacrifice to god thy father as a moost
 meke lambe for our synnes / and þ cursed tyrantes cruel-
 ly nayled fyrst thy ryght hande where the hole was per-
 ced for the nayle to entre / & than with a rope fastned to
 thy hand whest byolently halyng & drawynge they nay-
 led thy lefte hande on the syde of the crosse where as the

M. x. cene
 la. ca. f. H.

Ibidem.

hole was ordeyned for the same / & in lyke maner halpynge / drawynge / & straynyng they crucifyed fyrste thy ryght fote / & vpon the same thy leste fote with two nayles / wherby the synewes & baynes of thy body were broken / & by suche cruell extencion & halpynge the ioyntes of thy body were dysolued and losed that all the bones myght be nombred / & all the woundes of thy body / & all the dolours of them therby were renewed / & the horryble payne of thy woundes entred thzugh all thy bowelles and the sharpnesse of the nayles perced the secretes of þ marowe of thy bones & synewes / bypnyngynge out to vs the pzeuous tresours of thy blode. O good Iesu for all these dolours that þ suffered goynge to thy deeth / & in thy crucyfyngynge whan þ were strayned so on þ crosse þ thou coude not moue hande / fote / ne none other mebre of thy body but onely thy tongue wherwith thou might praye for thyne ennemyes / and for all the dolours that wente thzugh all the interyour partes of thy body whan thy crosse was reysed & let fall in to the morteyes with suche vyolence / that al thy soze bones cracked / & for the greate charyte that made the ascende on the crosse I praye the that thy charyte may brenne & consume all my synnes so fully in my soule þ she may be made a moost pure myrrour in the syght of thy godhede. Amen. Patern. Ave.

Of the blasphemies of the Jewes / & of the prayer of Iesu on the crosse for his ennemyes. Capitulum. xx.

Thankynges I yelde to the lord Iesu Chryst for that þ hangynge on þ crosse suffered many great derisions & insultacions of thy cruel ennemyes / for why som of them sayd þ þ were a thefe / & some that þ were a great lyer / & som affermed & sayd þ none was worthy to

E. ij.

Mat. 26.

Oratio.

Feria

Quinta.

Al. pmo res
ucla. ca. x.
G.

thou shalt be with me in paradysse. Mercyfull Iesu *Oratio.*
praye þ to graunt me so bytter contricyō for my synnes
before I dye/wherby I may obteyn of the ful remys-
syon/ & also þ blysse of paradysse w the worshipfull thefe þ
henge at thy ryght syde. Vater noster. Ave maria.

Of the wordes of Iesu commendynge his mother to
saynt Iohn. *Capitulum. xxiij.*

I Laude and glozify the lord Iesu Chyste for the
ineffable doloure whiche thou had hangynge on
the crosse/ beholdynge thy sorowfull mother standynge
besyde the/ tourmented in soule w inestymable dolours
and anguysshes for motherly compassiō that she had of
the/ whan she behelde the her onely sone so pyteously ex-
tent on the crosse without offence/ wounded with thous-
sande woundes/ & fleshe taken of her virgynall fleshe
all to rent & tozne. And for the cruell deth whiche thou
suffred of the people of whose progeny thou were bozne
hauynge no consolacyon of frende/ for all were fledde
fro the/ therfore thou loked to the grounde where thy do-
lorous mother stode yf happely she myght helpe þ / but
thou had no helpe of her/ for she was faynt and sorow-
full. And whan thou behelde her and other that loued *Li. pmo re-*
the standynge by her soze wepyng & waylyng / whi- *uela. ca. de-*
che leuer wolde haue suffred that payne that thou suf- *cimo. D.*
fred in themselfe with thyne helpe/ or to brenne in hell *Ibidem.*
for euer more than to se the so crucyate and tourmented.
And the sorowe that thou toke for thy mother and fren-
des waylyng for the exceded all the bytternesse and try-
bulacyons that thou suffred in thy body or in thy herte *Ibidem.*
for full tenderly thou loued them. And thou commended

C. iij.

Oration.

thy mother to thy dysciple saynt Iohn sayenge to her.
Woman beholde thy sone. Iesu I beseeche the that in
the dredefull houre of my deth thou wylte comende me
to the proteccyon of thy blessed mother / that she may de-
fende me fro the malyce and power of fendes / that by
theyr wycked sorlyte they byynge me not in to despera-
cyon / elacyon / ne from my fayth / but defended by her
thy passyon helpynge I may obteyne þ Joye eternall.
Amen. Vater noster. Ave maria.

Of the thurst of Iesu on the crosse / and of his bytter
drynke. Capitulum. xxiij.

I Laude and glozify the lord Iesu Chryste for the
thurst thou suffred on the crosse by reason of ofte
and great effusyons of blode and turmentes / but moze
ardently thou thirsted our helth & saluacyon / sayenge
thus. Sitio. I thurst. And thou the fonte of the wa-
ter of lyfe tasted soure eyfell medled with bytter gall /
by a sponge therwith fulfylled and put to thy mouth /
and that thou wolde suffre and taste for mannes tres-
passe / tastynge the fruyte forboden hym by god. For
this thurst and bytter drynke Iesu I praye the quen-
che in me the thurst of carnall concupyscence and the
hete of worldly delectacyon / and kendle my desyre so to
vertue and to euery good werke / that after this lyfe I
may be made dronke in heuen with the plentifulnesse
of thy hous / and with the swete wyne of the byspon of
thy godhede. Amen. Vater noster. Ave maria.

Oration.

Of the greates clamour of Iesu on the crosse. My god
my god / why hast thou forsake me. Capitulum. xxiiij.

I Jude & honour I yelde to the lord Iesu Chryst
 that so myserably hengest on the crosse bytwene
 two theues all wounded & pyteously rent. And for as mo
 che as thou were best & stronge of complexyon/ therfore 21. l. crucela.
ca. 7. D.
 lyfe stryued w deth in thy wounded body/ for some whp-
 les the dolours of thy membles & synewes of thy body
 wounded ascended to thy hert/ which was moost freshe
 and vncorrupte/ whiche bered the w incredyble dolour
 & passyon. And some whyles the dolour descended from Ibidem.
 the herte vnto the membles lacerate & torne/ & so deth
 was prolonged in the Iesu w greate bytternesse/ & han-
 gynge on þ crosse in suche horryble tourmentes þ cryed
 to thy father w a great voyce sayeng. My god/ my god/
 why hast þ forsake me/ as though þ said. O father haue
 myde why thou forsakest me in these bytter anguysshes
 therfore it is that I sholde make satysfaccyon to the for
 the synne of man/ & þ I myght turne away thy wrathe
 fro them/ & so recōcyled by me they may fynde grace be-
 fore thy face. O my father & lorde/ I haue fulfilled it w
 bytter passyon & cruell deth/ I haue made satysfaccyon
 to thy fatherly charite w the brennēge dyspye of brother-
 ly charite/ & whose maker I was fro þ begynnynge/ I
 am made now theyr redemptour & sauour/ & the kyng-
 dome of heuen whiche I possessed fro þ begynnynge by
 ryghtfull herpytage of a sone/ now I am become man in
 this late tyme/ & al bespronge with myne owne blode/ þ
 man whose brother I am becom/ may possede the same
 kyngdome for euermore in heritage by brotherly ryght
 O swete Iesu hertely I praye the for all the woundes Oratio.
 of thy precyous body/ & for the seruent anguysshe whi-
 che thou suffred on the crosse to be there as a man for-
 saken of god/ for that god sholde not forsake vs eter-

nally / and for the bytter wepynges whiche thou wepte
on the crosse for vs with dolefull cryenge for huge byt-
ternesse of sorowes and ardent desyre of charyte / forsa-
ke me not meke Jesu at my last ende / but receyue me
to thy mercy and saue my soule that thou hast bought
so dere. Amen. Vater noster. Ave maria.

Of the wordes of Jesu on the crosse / Consummatum
est. Capitulum. xxv.

Lorde Jesu Chryste that arte moost purest myr-
rour of the holy trinite / Whome I beholde now
with the inwarde eyen of my mynde / with all myne in-
warde bowelles I laude and glozify the / that aboute þ
houre of thy deth saydest these wordes Consummatum
est / as though thou sayd. Euery thyng þ hath be sayd
of me by þ mouthes of holy prophetes / or fygured of me
in the lawe fro the tyme of my conception vnto þ houre
of my deth / now is fulfylled in me. Lorde Jesu Chryste
I praye the for the vertue of these holy wordes graunt
me grace to fulfyll obedyently all thy wyll in obserua-
cyon of thy holy preceptes / & to ordre my lyfe after thy
holy counseyles / wherby thy passyon helpynge I may
obteyne eternall felicitye. Amen. Vater noster. Ave.

Of the crypyacyon of Jesu / and of þ myracles befall-
ynge in the tyme of his deth. Capitulum. xxvi.

Feria
Sexta.

Redemptour of mankynde Jesu Chryste I laude
and honour the that whan the tyme of deth was
come thy blessed eyen appered all deddly / the chere of
thy bysage was al waylynge & lamentable / thy mouth

opened thy tethe apperynge whyte / thy tongue all blo-
dy / thy bely cleued to thy backe / al consumed fro moys-
nisse / as though thou had no bowelles / al thy body paine
and wanne by reason of flowynges out of blode / thy han-
des and fete greatly swollen by straynyng & naylyng
to the crosse / thy herte and berde red with blode & clot-
ted. And than for the great anguysshe of deth of the par-
tye of thy manhode thou cryed to thy father sayenge. O
father in to thy handes I betake my spyryte. Than the
virgyn thy mother herynge these wordes as moost so-
rowfull mother / all y memibzes of her body trembled &
quake / and euer after whyles she lyued as ofte as she re-
membred these wordes / it sowned in her eeres as pre-
sent and freshe to her herynge. And than good Jesu
whan deth came / wherby thy herte for vyolence of do-
lours sholde breke in sonder all thy body trembled / and
a lytell lyftynge vp thy heed thou enclyned it on thy shol-
dre / thy handes withdrew themselves a lytell from the
place of perforacyon / & than thy fete susteyned moche
of the weyght of thy body / thy fyngers and armes som-
what extended themselves & strongly strayned themselves
vpwarde to the tree / and with suche bytter dolours thy
herte brake in sondre / and thy holy soule departed from
thy blessed body / and with the godhede wente downe to
hell / and brekyng vp the gates of deth toke out all ho-
ly soules whiche thou had thus redemed / settynge them
in the felicyte of paradys. And in the daye of thyne as-
cencyon thou presented them whome thou had bought
with thy precyous deth to thy holy father of heuē. And
thou good Jesu henge on the crosse naked and so poore
and nedy / that thou had not wheron to relyne thy heed
but at the last thou relyned it on thy sholdre for foure

The fruyte.

f. j.

Al. pmo rec-
uela. beate
Brigitte.
ca. x. d.

Ibidem.

Ibid. I

causes. One was þ thou myght gyue a kyffe to thyne
 espouse holy chyrche/ & to shewe her that all þ wythe of
 thy father was mytygated & peasified by þ. The secons
 de was to aske a reclinatory in þ herte of mā. The thyrde
 thou reclinid thy heed on thy sholdre as sayenge/ What
 sholde I haue done more for þ than I haue done/ shewe
 me/ for I am redy yet to do it for the/ & to helpe the. The
 fourth as though thou sayd/ trust verily in me/ for that
 thou can not do/ I may do it for þ. And in thy deth good
 Jesu creatures hauynge no reason wayled for the/ for
 why/ stones brake/ monumentes opened/ & many bo-
 dyes of holy men that were deed dyd ryse. The bayle of
 the temple dyd brake fro þ hyghest parte vnto þ groude.
 And the sonne as sorowynge for the wythe his lyght
 that all þ worlde was derke. O ingratitude of reasona-
 ble man þ can not sorowe for thy passyon/ for whome þ
 suffred it so paynfully. For this dolorous passion & deth
 Jesu I beseeche the to be mercyfull to me in the drede-
 full houre of my deth/ & graūt me ryght mynde & speche
 to þ last ende of my lyfe/ & þ I may haue more mynde of
 the & of thy passyon than of the dolours & paynes that
 than I shal suffre/ & comendyng my soule to thy blessed
 handes thou wilt receyue her whome þ hast bought to
 the glory þ hath none ende. Amen. Vater noster. Ave.

Of that the body of Chryst henge deed. iij. houres on
 the crosse/ & of the openynge of his syde w a spere/ and of
 certayne vtlytees therof. Capitulum. xxvij.

Thankynges I yelde to the lord Jesu Chryst for
 that it pleased the to hange. iij. houres mysera-
 bly deed on the crosse/ lykewyse as thou henge. iij. hou-

res alpye in horryble tourmentes on the crosse / & that
it pleased the to suffre thy holy syde to be opened with a
spere / that blode and water plenteuously ran out . And
than were the gates of heuen opened to vs / Whiche fro
the tyme that Adam had synned to that houre were cons
tynually sparde agaynst vs . And as our fyrst mother
Eue was fourmed of þy syde of Adā sepēge in paradyse
so our chaste mother holy chyrche good Jesu of thy syde
Whiche arte the seconde Adam hangynge deed on the
crosse was fourmed / & all the sacramentes of the same
our sayd good mother of thy foresayd pprecious wounde
toke all theyr strength and vertue . And where as by the
transgressyon of our fyrst parentes Adam and Eue all
we were the chyldren of perdycon . Soo by the swete
Jesu the seconde Adam by thy passyon and the sacra
ment of baptym we be made the chyldren of adopcyon
And by the merytes of the same passyon with helpe of
the sacramentes of holy chyrche thy chaste espouse our
good mother / we truste stedfastly to be the chyldren of
saluacyon . O swete Jesu hertely I praye the that the



merytes of thy pprecious wounde / With the helpe of the sayd
blessed sacrament may open the
gates of heuen to me / that after
this mortal lyfe I may haue free
entrynge there to dwell with the
for euermore . Amen . Vater no
ster . Ave maria .

Of the takynge downe of the
body of Chyyst fro the crosse / and
of his sepulture.

Ca. xxviii.
f. ij.

ll. pmo res
iela. ca. 7.
B.

Idem.

Dab
ato.

Thankynges I yelde to the lord Iesu Chryst for
that thou were taken downe of the crosse by the
bely labour of thy frendes Ioseph & Rychodeme / and
thy sorowful mother receyued þ on her lappe with full
bytter wepyng / where thou lay as a man al to drawen
and torne in euery membre so pyteously dysfigured / þ
thou werz more lyke a lepze than a clene man / and thy
deed eyes were all bloody / thy mouth colde as yse / thyne
armes were so styffe / colde and spredde abroad as thou
henge on the crosse / that thy mother and frendes afore-
sayd had greate besynesse to brynge them downe to thy
bely / and thy woful mother toyped and dreyed thy bloody
woundes with a cloth / and closed thy mouth and eyes
whiche were open by deth / and this done thy wounded
deifyed body was lapped in a clene sudary / and dressed
with odoramentes / and layde and buryed in the lowe
place of the herte of the erth. Vater noster. Ave maria.



Of the glourious resurrec-
cyon of Iesu / and of his appa-
rycyons. Capitulum. xxix.

Thankynges I yelde to
the lord Iesu Chryste
that the thyrde daye dyd rylse
from deth glorifyed in body
and soule with thy godhede /
apperyng to thy blessed mo-
ther as we mekely may yma-
gyn / and also to Mary mag-
deleyn . And thou mette with the woman comynge
from the monument / sayenge to them . All hayle ye.

And they came to the layenge handes on thy fete/ and also the same daye of thy resurreccyon thou appered to two dyscyples goynge to Emaus/ and they knewe the in brekyng of breed. And agayne þe entred to thy dyscyples the gates beyng shytte and sayd. Peas be to you. I am drede ye not/ and befoze them thou dyd eate parte of a roasted fyssh/ and of a hony combe. And at the see Tiberiadis thou shewed thy selfe to thy dyscyples/ and breed and fyssh which thou had taken of them thou de lyuered to them/ and full frendly thou comyned With them/ and specyally With Peter that had denyed the. And after. viii. dayes agayne thou appered to thy dyscyples and gauest them thy peas/ and thou cōforted Thomas harde of byleue/ by shewynge of thy woundes to hym. Vater noster. Ave maria.



Of þe meruaylous ascencion of our lorde Jesu. Ca. xxx.

Thankes I yelde to the lorde Jesu Chryste/ for all that euer thou dyd fro the daye of thy glozvous resurreccyon vnto the daye of thy meruaylous ascencion/ for fro that daye oftentymes thou appered to thy dysciples/ and to other thy faythfull frendes/ frendly confortynge them of the sorowe and heuynesse whiche they toke for the in thy passyon/ & confermyng them in thy fayth/ hope/ and charyte. And last of all thou ascended on the mount of Olyuete/ and lyftynge vp thy hande thou gaue them thy dryuyn benediccion/ & in the syght

Oratio.

of all that were there thou were lyfte vp in to heuen/
Where thou shewed all thy woundes and byctory to the
syght of thy father / & syttinge at his ryght syde coomyns
potent and coeterne thou were crowned with glozy and
honour. Lorde Jesu Chryste for þy glozy of thyne ascen-
cion grue me grace to folowe þy by grees of vertue from
day to day / that after this lyfe as a membre of thy my-
stycall body I may be knytte to the yee heed of þy same
body in heuen blyss for euermore. Amen. Vater nŕ. Ave.

Of the mystryon of the holy goost on the blessed daye
of Penthecoste. Capitulum. xxxi.

Oratio.

Thankynges I yelde to the lorde Jesu Chryste
that after .x. dayes of thyne ascencion sendest
downe the holy goost after thy promesse to thy dyscy-
ples / in lykenesse of tongues of fyre brennyng / wher-
by they were so illumyned with grace / that with theyr
mouthes in the tongues of al nacjons they preched the
lawe of thy brennyng charyte / wherof all the people
meruayled. And confermyng the wordes of theyr do-
ctryne by open myracles they conuerted innumerable
people to thy fayth / so that Peter in one day conuerted
thre thousande from theyr erroure. Vengue Jesu I
praye the to sende me grace of the holy goost / and his
swete consolacyon in all my werkes with the blessed
gyftes of hym / wherby I may lede here an acceptable
lyfe vnto thy pleasure / that I may therby obteyne the
Joye and glozy that neuer shall haue ende. Amen. Va-
ter noster. Ave maria. Credo in deum.

Ce deum laudamus. &c.

OAll ye seruauntes of god vnto whose handes this deuoute lytel treatyse shal come / yf ye fynde swetnesse oz deuocyon in Jesu Chryste therby / laude ye god therfore / and of your charyte praye for the Anker of Londdon Wall Wretched Symon / that to the honour of Jesu Chryste & of þe byrgyn his mother Mary hath compyled this mater in englyshe for our goostly confort that vnderstande no latyn.

Deo gratias.

There endeth the treatyse called the fruyte of redempcyon / Whiche deuoute treatyse I Rycharde vnborthy bysshop of London haue studiously redde & ouerseen / and the same approue as moche as in me is / to be redde of the true seruauntes of swete Jesu / to theyr greate consolacyon and goostly confort / and to the merytes of the deuoute father compounder of the same.

Imprynted at London in fletestrete at the sygne of the Sonne / by Wynkyn de Worde. In the yere of our lord.
M.CCCC.XXij.



WZC



wynken

worde.



